

THE KOREA MISSION FIELD



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A Social Service Number

SPECIAL ARTICLES :

The Social Purity Movement in Japan

Miss B. Starkey

Social Service Work in Korea

C. I. McLaren, M. D.

Report of Women's Industrial Home

The Salvation Army

Recent Literature on Korea

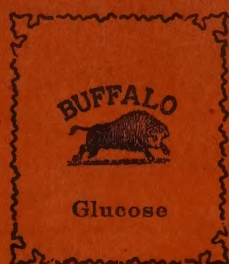
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Victor W. Peters

JUNE, 1932.

SEOUL, KOREA.



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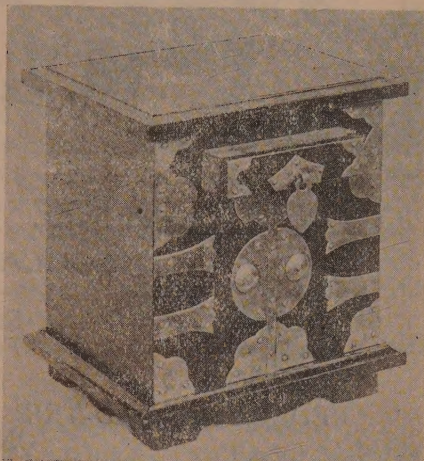
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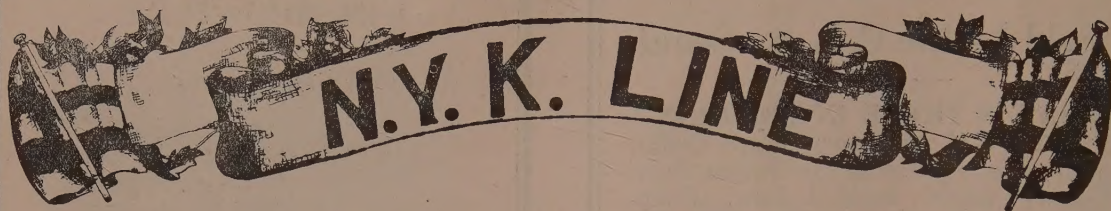
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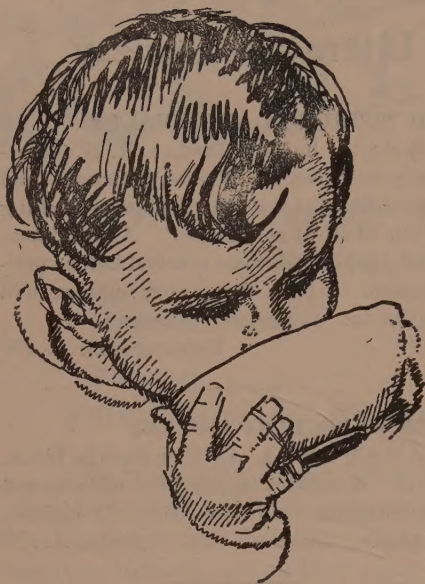
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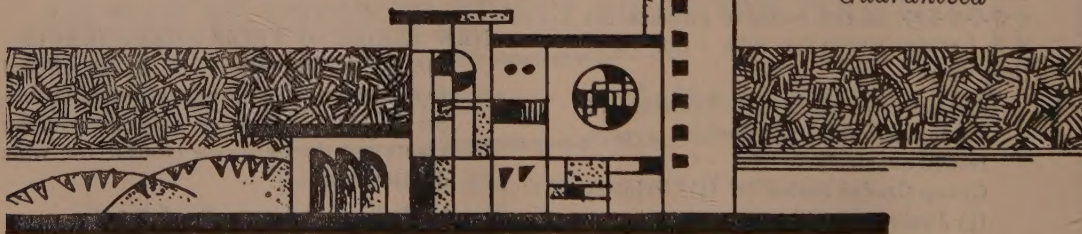
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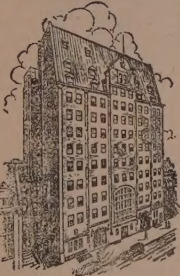
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Dr. and Mrs. R. A. Hardie, just left for furlough



SOME OF THE YOUNGER MEMBERS OF THE C. L. S. STAFF
(Taken on the roof of the Christian Literature Society Building)

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXVIII.

JUNE, 1932

No. 6

Progress of the Social Purity Movement in Japan

MISS B. STARKEY

THE MOVEMENT for the abolition of licensed prostitution has made very marked progress within the past eight years. During this time ten prefectures have passed bills calling for the abolition of the licensed system. These prefectures are Fukui, Niigata, Nagano, Saitama, Fukushima, Akita, Okinawa, Kanagawa, Ibaraki and Yamanashi. The abolition of the traffic in Gumma prefecture having been enforced ever since 1894 there is therefore a total of eleven prefectures, just one-fourth of the whole of Japan, which has voted out the nefarious system.

Gumma prefecture has a Purity League for the purpose of furthering sex-education, and the movement is not only supported by the prefectural authorities, but they have petitioned the Prefectural Assembly for a special grant of money to aid this cause. The second prefecture in which abolition has been fully enforced is Saitama, where at the end of 1930 the last house of prostitution was closed and the last inmate set free. The third prefecture which deserves special mention is Akita, where very marked progress toward enforcement is being made, there being a steady decrease in the number of licensed women year by year, so that we may expect very soon to hear of this prefecture also fully freed of the traffic. Of course, in the other eight prefectures where bills have been passed, abolition is be-

ing gradually effected but not at such a rapid rate.

It is very encouraging to note that thirty-five prefectures now have Prefectural Abolition Leagues well organized to push the campaign. The petition campaign was made wider than ever in 1931, and in Tokyo alone the number of signatures secured was more than 15,000. In three prefectures where such strong attempts were made to get bills before the Assemblies, and the signatures of a majority of the members had actually been secured, the effort failed because of the great pressure brought to bear on the members by the brothel keepers, so that support was finally withdrawn.

But the Abolition Leagues are not discouraged. They know they will win some day. They have the example of the victory that was gained in Nagano in December, 1930, when the abolition bill was passed after a strenuous fight that had lasted for seven years. During this time the brothel keepers had continually put up the most determined and stubborn opposition, backed up by great sums of money. A Nagano letter says, "It was the public opinion which had been formed by the petition campaigns and all the educational work of seven years that finally moved the Assembly."

Another organization that promises much for the future is the Young Men's Purity

League, the first chapter of which was formed last year among the students of the Toyo University in Tokyo. "This League has as its object the abolition not only of public prostitution but of prostitution in every form and the raising of the level of public morality in sex matters."

Last year an Abolition Bill was introduced in the Imperial Diet, and although it was defeated 12 to 6 in the committee of eighteen members to which it had been referred, yet the committee recommended the Diet to appoint a Commission to study the question. Memorials were adopted requesting that the Commission "appointed to consider changes in criminal law be instructed to change the law governing the procuring of girls for immoral purposes, and to make it illegal for employment agencies to introduce clients to the brothels."

Another memorial, reading "Considering that the time is fully ripe for the abolition of licensed prostitution we call upon the Government to do away with the system at once" was adopted and carried by a committee of eight to the Home Minister. Memorials were likewise sent to the governors of prefectures in which abolition bills had been passed, calling upon them to give effect to these bills in the very near future.

Influential societies forwarding memorials to the Home Minister last year were the Medical Association of Central and Northern Japan and the Federation of Ethical Culture Societies. The Abolition League has for its immediate aim the securing of the passage of bills in one half of the prefectures of the Empire as one means of influencing the Imperial Diet.

Great good has resulted to the cause of Abolition from the visit last year of the League of Nations' Commission on Traffic in Women. While this Commission came primarily to investigate the international features of the traffic, and careful watch was kept on all their intercourse, yet the Abolition League, the Salvation Army and the W. C. T. U. were

able to give information concerning the sending of Japanese girls and women, via Formosa and Korea, to China and the ports for immoral purposes. The fact that such a commission was spending almost two months in the Empire served to air this national disgrace and the press was well nigh unanimous in urging the Government to abolish the system.

Since the visit of this Commission the free cessation clause in the Law has become far easier of operation. Just since last summer several hundred girls have secured their freedom, the average time required in these cases having been reduced from 25 hours to only 2 hours. There is a record of one girl being freed in two minutes, which was the time occupied by the police officials in stamping their seals on her papers.

Why should not we here in Chosen, who are vitally interested in this movement, unite our forces, organize a branch of the Abolition League and join actively in the campaign that is on to outlaw this cursed system? Of course it is well for us to continue to engage in the work of rescuing those prostitutes who desire and are willing to fight for their freedom, but we should not stop here. Not long ago, when some of the Japanese W. C. T. U. workers went to interview a certain chief of police in Seoul regarding the case of a girl whose freedom they were trying to secure, he said to them "It is well enough for you to work for the freedom of individual prostitutes, but why don't you concentrate your efforts with all your might and main on the campaign to get a bill passed to abolish the system? Do this and you can count on me to do my part to see that it is enforced."

One cannot but rejoice over the increasing number of victories won in the release of individual girls and women from their slavery. One hard fought case is that of a girl who had escaped from a certain prostitute quarter in Kobe and was given refuge in the Rescue Home in Osaka until discovered and taken back by four policemen. The case was taken to court in Kobe but dismissed. Then the girl

was sold to a brothel in Osaka, her former keepers saying, "Since this girl has become a crazy Christian she is no more use to us but she might make a geisha." The girl afterwards succeeded in escaping from the Osaka brothel and is now under shelter in a safe place.

The newspapers made much of a case in Osaka last year when the district court gave a verdict of "not guilty" to a girl who had escaped from her keepers and had not repaid her debt to them. Every such verdict rendered by a court encourages us not to hesitate to carry cases to court, hoping to receive the declaration that the loans made when girls enter such a life are not recoverable. Would that there were more keepers like a certain one in Osaka who died last fall leaving a will in which he freed the seven inmates of his brothel, cancelling the Yen 7,000 which they owed him.

But while many girls are being released, heart rending stories are heard of others who are refused. Last autumn thirteen girls in a certain licensed section in Osaka demanded better treatment from their owners, and not receiving it, filed petitions for freedom with the police officials, but were refused consideration and sent back to their owners to be treated even worse than before.

The January number of the "*Japan Christian Quarterly*" contains an unspeakably sad story of new girls being sold into the licensed system. In Yamagata Prefecture a certain section of land belonging to the public was opened a few months ago for cultivation and when put up for sale the villagers who desired to buy it could not raise the necessary amount of money. After much consultation, they finally decided to sell fifty-seven of the girls of the village, their own daughters, into licensed prostitution to raise the money to buy the land. As long as there are still such terrible things going on in spite of the progress being made for abolition, the anti-prostitution forces have a tremendous task to thoroughly arouse public opinion out of its sleepy attitude on this question.

The leaders in the Japanese Purity League are deeply concerned over a new menace to public morality in the appalling growth of the number of cafes and cafe waitresses. In Tokyo alone there are now about 8,000 cafes which is ten times the number of restaurants. In these there are about 24,000 waitresses, outnumbering Tokyo geisha and prostitutes by over 2,000. One of the Japanese workers in the Purity League, in writing about this menace in an article that appeared in full in the October, 1931, number of the "*Japan Christian Quarterly*", says in part "It is very easy to become a waitress and there is no lending of money involved, so that they are not at all under obligation to their masters as are the prostitutes or geisha. They have no promise of salary, but collect their own money direct from the guests-----No conditions are required and there is no police interference. When tired they may rest and may leave at will or go to another cafe.

"At one time the prostitutes were to the fore, but they were replaced by the geisha. Now the geisha seem to be doomed. Probably the licensed quarters will take down their sign-boards in the near future and the geisha houses may go out of existence. Because of the financial depression, the waitresses are fitting in at the expense of the more costly means of entertainment."

"As a result of this, many prostitutes are joining the waitress hordes and houses of ill-fame have changed into cafes. In 1929 there were some 950 tea-houses which started to do the cafe business and the number has steadily increased. In addition to them are numberless little eating shops and even booths behind the sign-boards of which you see young women. All this shows the tendency towards economy and direct dealing in satisfying the sex demand. One night last summer, from midnight until 2 A. M., suburban Omori police held up fifty motor cars and arrested 100 men and women. The women were mostly cafe waitresses and the men were doctors, managers of companies,

college professors, military officers, and others. This indicates the extent to which business is carried on."

In conclusion, the writer, Mr. Matsumiya, says "The menace of the cafe is really a serious one..... In exposing the facts, it is our purpose to arouse the public conscience so that there will be a strong

movement against this menace to public morality and hygiene. We need to make a single standard of morals for men and women. We appeal to Christian leaders, with their message of fidelity and purity, not only to hope for a betterment of these conditions but to stand up and take an active part as leaders in the crusade against this unspeakable evil."

Social Service Work under the Federal Council of Missions in Korea

CHAS. I. McLAREN, M. D.



URING THE LAST meetings of Federal Council earnest thought for the problems of the Social Service Committee, and of the conduct of the Rescue Home, was given by the members of Council. The depth and reality of their interest was shown by a collection of almost ¥450 made by that small gathering of missionaries, and by an authorisation from the Federal Council to the Social Service Committee that the missionary body be unanimous in an appeal for the adequate support of the Rescue Home.

The joint chairman of the Social Service Committee had prepared a memorandum which was placed in the hands of those attending Federal Council at an early session of its meeting. The memorandum set forth in part as follows:

The history and present status of the matter is briefly as follows: In 1924, oppressed with the facts that had come to its knowledge concerning prostitution in Korea, the Federal Council decided to approach the Salvation Army with a request for co-operation with them in a work to combat the evil. It was decided, after several conferences between the Federal Council Committee and the Salvation Army, to recommend the establishment of a Rescue Home. The Salvation Army made several stipulations, important among which were:—

(A) The promise of support sufficient to make possible a work large enough to warrant the appointment of a special officer to devote

herself to it.

(B) An assurance of continuance of support, so that after the work had been commenced the Army would not find itself later with responsibility for its continuance thrown back on Army hands.

These conditions were fully explained to the Federal Council in 1926. The Social Service Committee, which had been instructed to confer with the Salvation Army, did not press its proposals upon the Federal Council but, after they had been submitted for consideration the Federal Council, in full cognisance of their implications, instructed its Committee and the Salvation Army to proceed with the enterprise. At that time it was hoped that each of five missions, all of which had endorsed the scheme and recommended it to their respective boards, would be able to have an agreed amount of ¥540 per annum put upon their budgets. In point of fact only two boards, the Canadian and the Australian, have seen their way to accede to the repeated requests from the field to make this appropriation. Other missions have in various ways contributed various amounts and up to to date expenses have been met; but a balanced budget has been secured at the expense of a failure to develop the work on the lines or to the extent upon which the Federal Council and the Salvation Army had mutually and jointly agreed. Some little balance, which had accumulated while the work, during its initia

stages, was very small indeed, has now been used up. We are now faced with the problem of support. The problem is a comparatively small one (for it involves an uncovered obligation of only some ¥1,000 per annum) but it demands an early solution.

The Federal Council of 1931 found itself the heir of many assets material and spiritual—witness the Hymnal, the C. L. S. Building, the fellowship in service which once more has drawn us together. Can we refuse to admit ourselves heir also of responsibilities entered into? But there are other reasons for prosecuting this work beside those which call upon us to implement a promise. The situation which laid a necessity to take action upon the Federal Council of 1924 is no less pressing to-day, and opportunity of successful and helpful effort is much greater. Public opinion has been affected by the visit of the League of Nations' Commission; there is a strong abolition movement through the Japanese Empire; the police have shown signs of refraining to prevent release on the ground of the obligations of debts incurred.

One of the maxims accepted in the army in France was this "The only party for whom a half-hearted offensive is likely to prove dangerous is the party which initiates such an offensive."

So far our efforts have been at the most as a small skirmish. In view of all the facts the chairman of the Social Service Committee begs to submit the following recommendations:—

(1) That the Federal Council renew its undertaking that a total amount of ¥2,700 be paid the Salvation Army. Note—Of this amount ¥1,080 is already assured from Boards' appropriations.

(2) That the Salvation Army be asked to increase, as soon as possible, its contributing share in the work so as to bring it up to an amount where it meets the expectations which were raised in the minds of the members of the Social Service Committee when the original agreement was negotiated—

namely to the support of a foreign officer in the work by the Army.

At a later session the joint chairman, speaking to the adoption of the Social Service Committee report, said:—

We are faced with a financial difficulty, but the problem with which we are dealing is one which goes much deeper than money; indeed even in full recollection of hours of arduous thought which responsibility for the finances of the Home has brought to me personally I now say, and say advisedly, that I am glad that it so transpired that easy money was not forthcoming, for our work is so difficult that easy money would have been a hindrance and not a help.

The work has been small but I am convinced it has been upon right lines. In the final analysis it has been this—to offer freedom, opportunity and salvation to individuals who are willing to accept them.

There is, no doubt, a place for and usefulness in legal enactment against commercialised vice, and we seek to promote the growth of a national conscience which will abhor this evil thing, and abhorring it will legislate against it; but we might have all the legislation in the world, yet still have all the spiritual, and so all the real evils of the system, still rank in our midst. What the law cannot do something stronger than law must achieve.

Nor do we seek, in our work, to bribe women into a life of virtue. On the contrary, we make it clear that a real deliverance cannot come to them without effort, courage and endurance: a courage which will need to face the angry threats and opposition of those whose hope of gain is gone.

Sometimes failure with a case may be as true testimony to the rightness of our policy, as success in another. Recently there came to us a girl with a heart-rending story of betrayal and enslavement. We showed her a way of deliverance from the shackles of her financial indebtedness. She came to the Home. Within three days she had elected to return to an immoral alliance. The way of life we

offered made no appeal, as yet, to her misguided desires.

Contrast that case with another, reported from the Home, of a girl, 'once a prostitute, now working to repay to a former master a debt for which she recognizes there is no legally enforceable obligation, because she is a Christian and believes the repayment will be to the greater glory of God.

We foreigners, perhaps—especially we missionaries, are apt to think of this system of prostitution which we see here in the Orient as a thing absolutely alien from and almost unthinkable in connection with our Occidental civilisation. Are we entitled to any such view? As I examine it, I find three main roots to this noxious growth.

The first is unconsecrated appetite and desire; this it is which takes patrons to the houses of prostitution.

The second is a love of money; this it is which has made the business the flourishing, commercialised and capitalised institution

which it is.

The third is ignorance of and unbelief concerning the providing mercies of God: this it is which, with a specious argument of necessity, for the sake of livelihood or for the relief of family debts, has sold young women into this hateful slavery.

Unconsecrated appetite, a love of money, unbelief in the providing mercies of God. We know these things in the West: we know them in our own hearts.

We dare not approach this stupendous task of social reform, till we have found the antidote for the evil in our own soul and the antidote is simple. The consecration of desire; an acceptance in faith of the first beatitude, and a belief in the providing mercies of God. When these things are fully present in the hearts of missionaries and the other Christians in Korea then I doubt not money in sufficiency for our work will assuredly be forthcoming. Then, too, righteousness will run as a river in Korea.

DO YOU KNOW?

1. What proportion of Japan has voted in favor of the abolition of the licensed prostitution system? (page 111)
2. What is "The Young Men's Purity League?" (page 112)
3. What are the three main roots of the noxious growth of licensed prostitution? ... (page 116)
4. What are the only true antidotes for this evil? (page 116)
5. The present whereabouts of the women who have passed through the Women's Industrial Home in 1931? (page 117)
6. How many of the books on Korea published recently in America and England were written by Koreans? (page 123)
7. The details of present day criticism aimed at Christianity in Korea? (page 130)

Report on the Women's Industrial Home of the Salvation Army

from October 1930 to September 1931



ELEVEN WOMEN have been inmates of the Women's Industrial Home, during the year under review six of these being in the Home at the end of last year (September 30th, 1930), five being received this year. These women represent four different classes :—

- (a) Prostitutes (1 private—3 public)
- (b) Destitute women (4)
- (c) Received from prison (2)
- (d) Beggar-girl (1)

Of this eleven nine have left the Home so that at present only two inmates are now recorded. Of those who have left the Home—

- 2 are now working in Japanese houses ;
- 2 ran away (whereabouts unknown) ;
- 1 went to a Y.M.C.A. institution in Osaka ;
- 1 left to get married ;
- 2 were returned to responsible relations ;
- 1 is now attending a Mission school.

The following brief details concerning the women will be of interest :—

No. 1. This woman's case was reported last year so is familiar to the members of Council. She is 27 years of age, was on the verge of becoming the concubine of a man who already had several in his home, when a missionary who knew her rescued her and sent her to the Home. Here she has fought valiantly with herself and now after three years in the Home she is doing well, despite ups and downs, and is enjoying a good Christian experience.

No. 2. This girl's story has also been reported previously. She is the daughter of very poor parents who sold her to a wine-shop in order to obtain money to meet a pressing obligation. From this place she was "bought" by a missionary who sent her to the Home. She was very dark and illiterate when first she arrived at the Home, knowing practically nothing about religion, nor had she received even the most elementary education.

She has now conquered the "Three R's", knows how to prepare Korean food and keep a house clean and tidy, also how to make her own clothing. Apart from this she has responded well to Christian teachings and is so happy in the Home that when tempted by another young girl to run away, she said, "No, I have found a good place where I can learn much, and I shall stay!" Her old dullness has given place to brightness and especially along the line of Bible study she is showing an aptitude for study. Her evenings are practically all spent with her books. Evidence of her progress is best shown in that the missionary interested in her has now accepted her in the mission school of which she is principal.

No. 3. Was of rather a better class, though very ignorant. She was thrown off by her husband and her case being discovered by a missionary she was finally sent to the Home. After three years in the Home, where she improved splendidly, she returned to her brother. Her relations have expressed themselves as amazed at the change which has taken place in her.

No. 4. Is only 18 but has a sad story behind her. Her mother was a good Christian woman who trained her girl well, but the father's bad influence finally won her away from the Church. After the death of the father, a young man living in her home took advantage of her and one day she found herself faced with the problem of maternity. Before her baby was born her mother also died and the girl was absolutely alone in the house at the time of its birth. For a time the girl must have been out of her mind and the baby died. Later the police, suspecting murder, arrested her and only after a long three months of trial did a relation of the girl's succeed in convincing the police that the death of the child was accidental. The girl was released and

came to us, a very sad young girl. She is still in the Home and gives every satisfaction, having really experienced conversion, thoroughly repenting of her backsliding. She seems to be very happy and content.

No. 5. This girl for five years lived as a prostitute but becoming utterly sick of the life desired to break away and finally came to us with a strong desire to live a good, Christian life. She had run away from her keeper, leaving behind a debt which he tried to claim, until we found him to be an unlicensed keeper and therefore having no claim on the girl by law. She very definitely put aside everything pertaining to her old life and through prayer and faith entered into the Kingdom. We have no more diligent student of the Bible than she has proved to be. She is very quiet yet as time has passed has become one of the dominating influences for good amidst the Home. At the end of a year in the Home she asked if she might be permitted to find work somewhere so that she could pay off the debt standing against her with her former keeper. It was pointed out to her that she was really under no obligation but she insisted, "I know, but in paying up my debt voluntarily, the keeper will know that I am a Christian now and the Name of God will be glorified." A place has been found for her in a Christian Japanese family where she has been working for two months. She visits the Home regularly and attends the services with the girls.

No. 6. Was a fifteen year old beggar girl, sent to the Home by an interested missionary. This girl was only in the Home two months but in that time caused more trouble than any other inmate at any time. At times she was as one devil-possessed and seemed to have the strength of ten. The other women commenced praying and fasting that the girl might be delivered. This devotion on their part seemed to only irritate the girl and finally she ran away and has not been heard of since. This girl has been in both the girls' and women's homes previously and has proved quite unmanageable.

No. 7. Is a Japanese woman who lived as a private prostitute in Korea. For some offence she was put in jail for 29 days and through Dr. McLaren arrangements were made for her to be admitted into the Home. She had expressed a mild sort of a desire to enter and was met by the matron at the jail and brought to the Home where she only stayed one week and then ran away. It is thought she went to Shanghai, there to resume her former mode of life.

No. 8. This was another Japanese girl who had spent four years as a prostitute. She ran away from her house and found shelter at the Home but seemed to live in a constant state of fear. Finally, after three weeks, she left the Home and went to live with her brother in Seoul.

No. 9. Was also a Japanese prostitute—having spent eleven years in this life. Left with an aunt on the death of her mother she was sold to a house of ill-fame when only seven years of age for ¥1300. This was to a place in Manchuria. She was there seven years and then was sold to a house in Pyongyang for ¥3000: there she spent over three years. Finally, tiring of the life, she ran away and came to Seoul where she found our Home. She was only with us for four days and then left for Osaka where a place in a Y. M. C. A. institution was arranged for her. The police and her keeper did not discover where she was until she was safely landed in Osaka where they are now making arrangements with the police for her official release.

No. 10. This woman had been more privileged than many, having been brought up in a Christian home, being given the best education that a mission school could afford her. Temptation came and she fell into a life of immorality, finally being brought to us with her young baby. Arrangements were made after a short time for her to work in a foreign home as amah, she all the time living at the Home and coming under its discipline and influence. She paid her board at the Home during her stay as well as the baby's. Though

she spent a year in the Home she did not respond readily to its influences and finally left and, after wandering around for a time, is now located in Seoul where she works in a Japanese house.

No. 11. This woman spent a year and a half

in jail for child-murder, coming to us from the prison. She has spent three months in the Home and is giving full satisfaction, responding to all its teachings and influences. We have hopes that she will one day be able to take her place as a useful member of society again.

Girls in Licensed Houses

BERNITA BLOCK, M.D.



MUCH HAS BEEN SAID about girls in licensed houses. Licensed prostitution is often a matter for discussion. The subject is so new to me that I hesitate to add my small contribution. I am not prepared to give statistics or ways and means for helping in the rescue work. I will only state a few facts that you may better know the need for unified prayer on the part of all Christians in order that some change may be brought about.

We do not only have to deal with the removal of houses of prostitution but with the thing that makes them flourish. We need to remake the unwritten law of a society in which young men who reach a certain salary level may be forced by fellow workers to go to such houses.

In talking with a man who did good work as a driver in a small mission station, and had recently come to Seoul in the taxi business, I found that he was ridiculed beyond all ability to resist for not going to the district. Both his wife and baby had to suffer as well. There was a weakness in this man's makeup, as can be seen, so perhaps our method of attack should not be so much that of abolishing the houses of ill fame or remaking the laws of the society, but that of instilling into the souls of the members of that society that something which won't permit such destruction of soul and body. The something is so simple—love.

Not long ago an undernourished, hollow-eyed girl came to me with this story. Her parents had died when she and her brother

were very young. For a time she was allowed to live with a family and work for her room and board. Her brother was adopted by a fairly well to do family and later moved to Seoul. The girl was left in the country and was ill-treated but made little complaint. The people who adopted the brother conceived the idea of selling her into the licensed quarters, so they told her to come to Seoul and the contract was completed before the girl really knew what was being done. She was then 18 years old. For two years she worked at a job which made her so unhappy that at times she thought of suicide. It seems that one of the ways in which a girl can be released is by getting married. This she heard and set about to do it. One of the men who frequented her room was a bar keeper. After a bit he took her as his second wife and promised to give her ¥8.00 a month to pay the keeper. In return for this she was to have no bed of roses to lie upon day in and day out, but she was to tend the bar and if necessary have illicit relations with men in order to draw trade. She had been with this man for three months when she came to me for treatment, with two types of venereal disease, scarred and suppurating posterior cervical glands which indicated tuberculous cervicitis and a question of beginning chest tuberculosis. She had almost no money for treatment but didn't ask it free. She didn't tell a "sob story" to try to make me sympathize with her, nor did she ask to be helped in paying her debt. In answer to my question, "What are your plans for the future?" she said, "I haven't any. I

only know I must pay the remaining ¥ 300 of my debt and then I will be free." She may become free but I don't believe that she will live to enjoy many months of that freedom, for her broken body didn't seem to be good for many more years.

I am told that there are girls who prefer the life of a prostitute to the humdrum life of a home existence in this country where there is so much poverty. But here is one who is seeking for freedom from that life which only looks like freedom to the girls in the humdrum of the poverty stricken home.

A girl of 16, whose father took on a second wife and deserted the mother and a small brother, thought she would like to enter a dancing school. The mother did receive some money from the father for the education of the children but this child was headstrong and the mother gave her permission. Whether she knew all that it would involve I am not sure, but she knows now and would be happy to undo what is done. The girl went daily to the school for a time and enjoyed the work, but the hours of dancing began to get longer and more strenuous and she tired of her choice. She was a pretty child and went about with her hair down her back, as did some of her companions. One day she was picked from the group by a man who intended to take her as his own. He prepared a wedding outfit just as would be prepared for a legal marriage and there was much ceremony with the presentation of the gifts. A high price was paid to the keeper and the man was given the privilege of being with the girl for a time, after which she wore her hair after the fashion of a married woman. The man presented the girl's mother with a gift of money, said he had no wife and would marry the girl. He gives money each month for the upkeep of the family of three. He has not been with the girl since the above mentioned time and she is quite happy with her pretty clothes and leisure, as she no longer attends the school. The mother has lines of anxiety written on her face and when asked if she had

heard of Christianity she said, "Oh, yes, my whole family is Christian. I am the only black sheep. I'll get my daughter married and then I can believe."

One day a strange looking woman brought a girl to the hospital for treatment and because of the seriousness of the condition was asked to leave her there for a time. On talking with the girl the next morning our Bible-woman said that the girl made the statement that she didn't want to go on with her work. I talked with her and found that her mother had been deserted by a drunken husband and left with three children, all of whom she brought with her to Seoul to look for work. The older girl, who was about 16, was married to a man who proved a bad character. She left him and started to work in a beer shop for 3 yen a month, room and board. That didn't swell the family exchequer very much and the mother could find no work, so she looked about for other ways and means. Finally she decided to sell her 12 year old daughter for 200 yen. She was to work in a beer shop for three years in payment of this sum. She did so and at the beginning of this last summer her time was up. The mother brought her back to their hut, but, again pressed by financial circumstances, she sold her. Poverty is such a cruel master. The girl at this time was a bit older and found that she was expected to do more than just hand wine over the counter. She was not forced by her mistress to do wrong but the men were so insistent in their requests that she was forced. She became infected and was brought to us.

After the girl was discharged Miss Rosenberger and I went to call in the home and we found that the keeper's daughter immediately recognized us as the nurse and doctor who had done physical exams in one of our mission schools. She was a bright looking girl of about 16 years and has a younger sister who also attended a mission school. It seemed so strange to find in that poorly kept home—it was really a miserable and dark

place—one girl whose soul was being sold in order to keep another girl in a Christian school. The two girls were about the same age and I'm sure the daughter of the keeper knew why the other girl was working there. There was still an older girl working there as a servant on whose face one could see suffering and on my last call there I found her to be pregnant. Both of these girls begged to be helped, saying, "Even if you are going away send someone to help us." This house has no government permit to allow such practices. How many such places do we pass daily

without knowing of the suffering that goes on inside the high walls! You can see it is not only the licensed houses and the laws of the society, but it is souls we have to work with.

Do we need prayer? Do we need action? Do we need love? We do. We must prayerfully put love in action and create a more wholesome standard of living even in this generation. Cannot we best do that by showing the right way to some of those who have faced the horrors of the evil? Surely we can lead some out of sin and keep others from going into it.

What the Detective told Me

C. I. McLAREN, M. D.



KOREAN PROSTITUTES are kept in in three licensed districts in Seoul. The number of inmates in the three districts are respectively 129, 150 and 96. The ages of these young women range from 17 to 25. They are in debt to their owner-keepers. The amounts of the debt range from ₩ 150 to ₩ 650.

In addition to the regular licensed prostitutes there are many other young women who become the clients of men's promiscuity. The cafes and wine shops appeared to be regarded by the detective as places where their patrons might find the easy agents of their sensual lusts. In Honmachi alone there are cafes with 221 Japanese and Korean female attendants and wine shops with 148 attendants. These young women also are held to their service by the bond of debt (commentary on the sort of work required of them). Their debts range from ₩ 100 to ₩ 700.

Prostitutes are procured by various devices. Some are enticed into the life, lured by the garish dresses and ornaments of the already inmates who are paraded in the streets. Duped by their own desire for a life of ease and show and pleasure they fall willing victims into the trap so set.

Others are deceived by the promise of

marriage by a man who represents himself as wealthy. The man takes the girl off, lives with her for a while, and then she is sold off into prostitution.

Other again are sold, against their own strong protest, by hardened parents. In such cases the parent might receive ₩ 200.

In still other cases the procurers find easy prey in their nefarious business among poor and ignorant country people. A family, living in poverty and struggling to provide for several daughters, is visited. Perhaps willing to be deceived, and content to shut their eyes to the real situation, they accept the lying stories of the procurer: they are told of a place in Seoul where a good married home will be found for the daughter, ₩ 20 or ₩ 30 passes and the girl is taken away to be shut up in the place of licensed prostitution. The debts which the girls are said to owe to the keeper are contracted by the purchase, on the part of the owner, for the girls of such clothes and ornaments as he sees necessary for the conduct of their work. It seems to rest with the owner to assign the price of the goods and the price so assigned becomes the debt.

Once in the business the girl's earnings go, not to the girl, but entirely to the owner. The profits are large. A night's service may bring

¥ 5 and there are additional charges to the clients for wine, tobacco and other provision made for their entertainment.

Tears, distress, despair, these are the meat by day and companions by night of the victims of this system, victims some of them, disillusioned dupes and fools; others of them from the first unhappy and unwilling innocents, their bodies a merchandise for others' gain. So far the detective.

From this traffic the government derives large profit through the taxes upon it. In the sacred name of contracted obligation the law requires that debts be paid. The police are sometimes personally friendly to those who are striving to save the girls, sometimes the

whole weight of their influence is on the side of the keeper, affirming that it is for them to administer the law.

This system is sustained by law and by government authority. But what law is legal and what authority which contravenes God's law? Even by them of old time it was said, "Thou shall not commit adultery." He whose Word is the Law, confirmed, established, full-filled that lesser law. If men cleanse not their hearts of adultery, and governments erase not from their statute books enactments which encourage this vice and sin, then society builded on the sand must fall and great will be the fall thereof.

Recent Literature on Korea

HORACE H. UNDERWOOD, PH. D.

FOR A LONG PERIOD Korea seemed to drop out of the attention of the world, at least as far as the evidence from books on Korea is concerned. The last four years, however, have seen quite a remarkable revival of interest and, a very interesting crop of books dealing directly and indirectly with this country. Beginning with the year 1928, there have been in all some 37 books and booklets published concerning Korea, or dealing with its problems in a very intimate way. In 1928 itself there were 6, in 1929, 13, in 1930, 7, in 1931, 10, and in 1932 at least one has already come from the press.

The list, which I have given below, is by no means absolutely complete and, especially in the field of books which deal only indirectly with Korea, it could be indefinitely enlarged. Similarly some of the articles or booklets, which I have included, might be left out of someone else's list as not being of sufficient size or importance for inclusion. I think, however, that the greater number of the 37 titles which I have listed would be included by anyone who was interested in recent publications on Korea.

Among these books the works on language, literature and art lead with eight titles. These are followed by 8 books of a descriptive character, 7 of a historical nature, 7 dealing primarily with missions, 5 works of fiction and poetry, and 2 dealing with the religions of the country. Here again, of course, there is a possibility for a slightly different classification, and what I have listed as "literature" might perhaps be included under "fiction," or what I have called "fiction" might possibly be put under the head of "descriptive." In any case, for the students of Korea there has been provided a number of very satisfactory and interesting works, covering a fairly wide field. There are still many gaps to be filled, many fields which remain uncovered, and many other fields which would amply repay study.

It is not the purpose of this article to re-review all of these works, many of which have previously been reviewed in the columns of the "K. M. F.", but to call attention to new works which are available for those who may wish to study Korea and its people and problems. The temptation to evaluate or to compare seems to be irresistible, and while we all

know that our choice is always prejudiced by our personal viewpoint and our own characteristics, I find myself unable to refrain from singling out some of these works from among the others. If, therefore, I found that I was to be limited to five books from this list, what selection would I make?

For a well-rounded study of mission work in Korea, I should feel it essential to read and own "The History of Protestant Missions in Korea" by Dr. L. G. Paik. In order to know something of the religious background on which the mission work has been done, I should want the "Religions of Old Korea" by Dr. C. A. Clark. This would bring me naturally to a desire to know something of the art which finds its inspiration to a large extent in religion, and I should, therefore, find it necessary to read "The History of Korean Art" by P. Andreas Eckardt. I think that I would also wish to have at least a rapid survey of the whole history of the country and for this I should turn to the "History of the Korean People" by Dr. J. S. Gale. Having got thus far, I should undoubtedly find myself in a terrible quandary as to what to select for my fifth book. I would undoubtedly wish to own "Korea, Land of the Dawn" by Dr. Van-Buskirk. I would certainly want to read "Korea, the Old and the New" by Miss Wagner. I would feel it imperative to have that beautiful and unique work "Flowers and Folklore of Korea" by Mrs. Crane. I would certainly wish to be taken into the intimacy of a Korean family and read "When I was a Boy in Korea" by Mr. New Ilhan, and I would not feel that I could miss that interesting and

charming, though prejudiced, book "The Grass Roof" by Mr. Younghill Kang, and—but as I could not have them all, I am inclined to think that my final choice would rest upon Mrs. Crane's "Flowers and Folklore of Korea" dealing, as it does, with the beauties which we see around us all the time and the Koreans' appreciation of this beauty, which has so much affected their lives and ideals.

It is interesting to know that of this total list of books, six are the work of Koreans, and we may well hope that this is merely a foretaste of the large number of valuable books which will be written for Korea by Koreans and so open up to us many hitherto closed treasure houses. A few of the titles, such as Dr. Deming's very interesting "Guide to the Diamond Mountains," are of almost purely local interest. One or two others are closed to some of us by reason of being in French or German, and two are dictionaries which would hardly prove interesting to the friends of Korea abroad, no matter how valuable they may be to the workers and students in Korea. Aside from these, practically all are of interest and value, with the exception of Drake's "Korea of the Japanese" which finds no good in Koreans, Japanese, American missionaries, English teachers, or, indeed, in anything except a few picturesque scenes and some incidents which have been highly colored in order to make them of dramatic interest.

So that you may avoid the pains which would be suffered by any one forced to make so difficult a choice, I should advise you to buy and read them all as I have done.



RECENT BOOKS ON KOREA

MISSIONS, ETC.

Rural Korea (Jerusalem Conference Report)	...	...	...	...	Brunner	1929
History of Protestant Missions in Korea, A	...	...	...	...	Paik, L. G.	1929
Stars in the East	...	...	...	...	Matthews	1929
Southern Methodism in Korea	...	...	...	...	Ryang, J. S.	1930
Korean Church & Nevius Methods, The	...	...	...	...	Clark, C. A.	1930
Korea, Land of the Dawn	...	...	...	...	VanBuskirk	1931
Our Share in Korea	...	...	...	...	McCully & Fraser	1931

HISTORY

Japan & the World To-day	...	...	...	...	Brown, A. J.	1928
Japan in Modern Times	...	...	...	...	Young, A. M.	1929
Korean Mission to the United States	...	...	...	...	Noble	1929
P. S. Mollendorf (in German)	...	...	...	...	Mollendorf	1930
Undiplomatic Memories	...	...	...	...	Sands	1930 -
History of the Korean People, A	...	...	...	...	Gale, J. S.	1931
Bibliography	...	...	...	...	Underwood, H. H.	1931 -

LANGUAGE, LITERATURE & ART

Le Japonais et les Langues Austro-Asiatiques	...	...	...	...	Nobohiro Matsumoto	1928
Koreanische Maerchen & Erzaaeklingen	...	...	...	...	Eckardt, P. A.	1928
Koreanishche Musik	...	...	...	...	Eckardt, P. A.	1929
History of Korean Art	...	...	...	...	Eckardt, P. A.	1929
Korean-English Dictionary	...	...	...	...	Kim, D. S.	1929
Pictures and Paintings of Korea	...	...	...	...	Hunt, C.	1930
Fragrance of Spring, The	...	...	...	...	Urquhart	1930
Korean-English Dictionary	...	...	...	...	Gale, J. S.	1931

DESCRIPTION

When I Was Boy in Korea	...	...	...	...	New, Ilhan	1929
Chosen of To-day	...	...	...	...	Govt. Gen. Chosen	1929 -
Guide to Diamond Mountains	...	...	...	...	Deming, C. S.	1929
Autour Dine Vie Coreenne	...	...	...	...	Seu-Ring-Hai	1929
Some Wayside Flowers	...	...	...	...	Sister Mary Clare	1929
Korea of the Japanese	...	...	...	...	Drake	1930
Korea, the Old and the New	...	...	...	...	Wagner, E.	1931
Flowers & Folklore from Far Korea	...	...	...	...	Mrs. Crane	1931

RELIGION

Pilgrimage of Buddhism, The	...	...	...	...	Pratt, J. B.	1928
Religions of Old Korea	...	...	...	...	Clark, C. A.	1932

FICTION & POETRY

Korea Calls	...	...	...	...	Mrs. Swinehart	1929
Lanterns by the Lake	...	...	...	...	Grigsby	1829
Tiger of Tongsan, The	...	...	...	...	Gurney	1931
Tobit Transplanted	...	...	...	...	Benson	1931
Grass Roof, The	...	...	...	...	Kang	1931

Two other new books that might be added arrived after Dr. Underwood's list was completed :—

Korea, the Hermit Nation	...	...	...	...	T. S. Soltau	1932
Rural Education for the Regeneration of Korea	...	...	...	...	Helen Kim, Ph. D.	1932

Surgical Flashlights

A. I. LUDLOW, M. D.

III. Widow Choi's Mite

"And he looked up, and saw the rich men casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all." (Luke 21:1-3)

DISEASE BEGAN to add suffering to Widow Choi, who had recently been saddened by the loss of her husband. Her mind had been so fixed on her sorrow that she had paid little attention to a tumor which had made its appearance on her side. She applied the usual remedy, a tar-like paste, and as that seemed to be ineffectual she thrust a Korean 'chim' (needle) into the growth. Still the tumor not only remained but also caused her more and more pain. Next she applied the 'dum' (burning the skin with a substance like punk). This only further aggravated the trouble.

Now that all these remedies had failed she decided to go to the foreign doctor, though everyone in the neighborhood assured her that such a decision would mean only more suffering and perhaps death. In spite of these Job's comforters she went to the foreign hospital where the tumor was successfully removed.

As there had been no charge for the operation the poor widow was filled with gratitude. She had only a few coppers but before starting on her journey home she went to the market-place and purchased two Korean pears. Widow Choi gave heartfelt thanks as she presented the pears to the surgeon and then left for her home.

Several days passed. The surgeon was engaged with the usual routine of the clinic when he happened to look out of the window. Along the road over the distant hill was a line

of white figures. This was a common sight on market-day, when the people came from all the neighboring villages to sell or exchange their wares, but there was no market on this particular day. Nearer and nearer the figures approached and entered the hospital compound. At the head of the line, which proved to consist of ten women, dust-stained by their long journey, was widow Choi, her face wreathed with smiles. So great was her confidence in the surgeon that when she had returned to her village she had sought, one by one, the women who were in need of help and had led them on a three days' walk to the hospital.

Imagine the feeling that came over the doctor as she brought up a woman with a paralyzed hand. How he longed for the power to heal but had to content himself with pointing the woman to the Master who once said, "Stretch forth thine hand and he stretched it forth and it was restored whole like the other."

Another woman was incurably blind and she was told the story of Him who said, "I am the light of the world." However, the physical needs of the rest were supplied and all started on their homeward way, treasuring in their hearts something of the gospel message.

Widow Choi not only offered her two mites as an expression of thanks but also followed the example of the Master, who came not to be ministered unto but to minister and so like Him she went about doing good.

Lest We Forget


Medicine: the Ministry of Healing.

"Into whatsoever city ye enter heal the sick that are therein." Luke 10:8,9.

R. C. COEN

THEN

NOW

 IN MANY other mission fields medical work proved an opening wedge for more direct evangelistic work in Korea. The first Protestant missionary to Korea was a doctor, H. N. Allen, who arrived in Sept. 1884, just 48 years ago. He immediately became physician to both the American and British legations in Seoul. He would not have been permitted in the country as a missionary, but when the King inquired of General Foote, the American minister, whether Dr. Allen were a missionary, he replied, "He is physician to the legation." Therefore Dr. Allen was heartily received both by the foreigners and the Koreans. In fact Dr. Allen was given charge of the Government Hospital almost immediately, and the dispensary work became so great that he required help for his work. Dr. Scranton arrived in 1885, and Miss Anne J. Ellers in 1886, the latter to take charge of the female department of the Government Hospital. Other doctors, both men and women, came in rapid succession and the medical work grew by leaps and bounds.

Dr. Scranton, relieved from his work in the Government Hospital by Dr. Heron, who arrived in June, 1885, started the first Methodist hospital in his home, Sept 10, 1885, and the following year moved into a remodelled Korean house, and began ministering to the poor.

After ten years of operation with varied success, the Government Hospital was re-organized in 1895, and was henceforth financed, controlled, and operated by the Presbyterian Mission as a Mission hospital. Early in the nineties hospitals were started in some of the port cities, like Fusan, and run successfully. Thus in a small way, in remodelled Korean buildings, with little or no equipment and inadequate assistance, was the medical work of the Korean missions begun and carried on.

The former Government Hospital, transformed into a Mission hospital 37 years ago, later developed into a Union institution called Severance Hospital in which all the six Protestant missions working in Korea co-operate. To-day in addition to its medical service to more than 100,000 Koreans annually (more than half charity work), Severance runs a medical school which graduates some 35 or 40 doctors annually, and a nursing school which graduates from 15 to 20 nurses annually. The physical plant has made a constant growth from the re-modelled Korean building to the present large brick buildings that house the hospital of more than 100 beds, the dispensary with its optical and wholesale drug departments, the medical school and the nurses training school, the isolation ward, and the new dental department with its ten chairs for clinical and teaching work, the best anywhere in the Orient. Thus directly, by its own healing, and indirectly, through the doctors and nurses it sends out, has this union institution helped to fulfill the command of our Lord that we heal the sick in every village.

And the country districts have not been forgotten—each mission carries on medical work in all the large, and many of the small stations. In all 21 hospitals, run at an annual cost of more than half a million dollars, minister to some 15,000 to 20,000 patients in their 800 beds, and to more than 200,000 out-patients through the dispensaries each year. All this and more is the work of but a third of a century. All who have had a part in the great work (missionaries, mission boards, contributors in the home-lands, etc) may share in the joy that comes from service rendered "in His name," and should in these times of great financial distress determine that the work of healing shall not be diminished.

Station Brevities

Hoiryung

Recently a Korean merchant, who wishes to remain unknown to the general public, has made known to the North Hamkyung Presbytery his desire to show his gratitude for a good business deal by giving a sufficient sum of money, paid in as a lump sum, to pay the salary of a special evangelist, with the one stipulation that he is to work among non-Christians only. The Evangelistic Committee of the Presbytery has now appointed Mr. Moon Choon Hyi to fill this post, and he is to work, with the aid of his wife, in a part of the country of Kyung Sung, where, in two whole town-ships there is only one known Christian. In one month of work Mr. Moon reports that there are forty people meeting regularly for worship and desirous of getting Christian instruction. He is faithfully working, with his wife who is also well qualified, and the probability is that a group will be permanently established there. If that takes place, Mr. Moon will move to another village in the area allotted and endeavor to establish another such group within his year of work.

Pyengyang

The graduation exercises of the Theological Seminary were held at 10 a. m. March 15th, in the West Gate church, which was crowded to the doors, many being unable to gain admission. Twenty-three students received graduation diplomas.

The new Seminary year began on April 7th with 49 in the first year class and a total enrolment of 115.

The Union Christian College in Pyengyang graduated twenty-two students in March, ten of whom expect to study for the ministry.

The Annual class for country women in the Pyengyang territory was held in that city for ten days in March, with a record attendance of about 1,500. Very encouraging reports are heard of large country classes and of fine growth in many of the churches.

Seoul

Ewha College

On the six of April we began the new year with 312 enrolled. 144 are new students in the three departments of the College and in the Kindergarten Training School. They have come from 37 different high

schools all over Korea—Christian and non-Christian, private and public. We are grateful for the opportunity of helping 144 Korean young women grow into different fields of service, but our hearts ache for those who have been denied entrance into this college life. There were about fifty of them. With tears of despair they said, "Where shall we go now? There is no other college in Korea. Our future is all gone." (extract from a letter written by Dr. Helen Kim).

Ewha Sunday

We are very gratefully receiving large and small amounts of money from the churches all over Korea, which they collected on Ewha Sunday (April 17th) for our new college buildings. A very poor and small church in the country sent us only twenty-one sen; we appreciate it especially and think of the verses in Mark which tell of a certain poor widow who "threw in two mites which made a farthing." When Dr. Helen Kim spoke at Chung Dong Church about the Ewha spirit and about the campaign for our college, a lady untied her gold wrist watch and put it in the collection. The largest gift is from another friend, five hundred yen. The college teachers and we students are very happy and thank them all for their willingness to help us toward the college we need so much" (noted from the Ewha Weekly News).

Carolina Institute

(Answers given by the teachers when they were asked, "Why are we so happy in Carolina Institute?")

1. The teachers are all of one mind and love and trust each other and work together in peace and harmony.

2. Because of the Teachers' Prayer Meeting which meets once every week, and has been meeting thus since the fall of 1923. And in connection with this, the teachers praying for each other and the school every morning at six o'clock.

3. The Chapel Exercises are loved by teachers and students. It is a real worship hours. Many of the girls in the graduating class lead the chapel exercises once before graduating.

After school for thirty minutes teachers and students all exercise together—tennis, basketball, volleyball, baseball or a short mountain climb.

5. A new teacher said that when he first came the cleanliness of the building most impressed him and then the mutual love and trust of teachers and pupils.

The Passing of a Great Woman

MRS. W. A. NOBLE



HE WAS A KOREAN woman of middle age, living in a home of wealth, the wife of a yangban (high gentleman) who had received special rank for many years and was the last to have it.

Mrs. Kim, or Samtok Chun, became a Christian forty years ago through the personal work of one of the first Christians of Pyengyang, Suk Hyung O, who in turn was led to Christ by Dr. W. J. Hall. She was baptized by Dr. W. B. Scranton, on his itinerating trip through the North, at her home 30 miles west of Pyengyang and was the very first woman to receive baptism in the North.

High class women were not allowed to be seen by any men outside their families, but when Samtok wanted to be baptized Dr. Scranton said that she should come out from the secluded women's quarters for the service. The men of the household said that couldn't be done. Behind the tough paper-covered frame door came the sound of a gentle voice saying that when everything was prepared for the service there would be a way for the baptism. All was prepared, then Samtok took a knife and cut a flap in the paper door through which she thrust the top of her head, and Dr. Scranton baptized her, with all the decorous rules of etiquette being observed.

In the fall of 1897, when the writer held the first women's Bible Institute in the Methodist Church in Korea, Samtok attended, and continued attending every fall and spring until a few years ago, first as a student, then for many years as a teacher. At first she attended under the displeasure and threats of her men folk, and for some years walked to and from her home, after that her husband and sons sent her on a donkey; later, in a palan-

quin; and later still, when the train came through Kang Syo, she rode a ricksha from her home to the station, and from there to Pyengyang in the train.

A few years ago she tried to count the number of people that she had led to accept the Lord as their Saviour, and she counted up to 600. The story of her life is written in the little book of "Biographies of Early Christians in Korea."

She died on April 9th and was buried on April 15th 1832, at the age of 89 years. At the grave, surrounded by many friends from far and near, the writer was privileged to tell something of Samtok's wonderful life.

Twenty-one flags of various colors—cerise, green, yellow, pink and red—inscribed with messages of affection and victory, such as "Life Everlasting," "Heavenly Peace," and "Our Mother" were brought from Sunday-schools, Guilds, Churches, and individuals, to be carried before the bier to the grave.

A red silk cover, inscribed with her name, age and time of death, was lowered into the grave and spread over her coffin. A white silk cover with a large red cross stitched on it, symbol of her glory in the cross and of her rise to be with the Resurrected Christ, was lowered into the grave and laid over the red one.

On leaving the hillside, filled with loving friends still lingering around the grave, we saw springing up from the ground the first spring flowers, called in the Korean, the "Grand-mother Flowers." Grand-mother, Great-grand-mother, the ground around your new grave blossoms with flowers, lovely symbols of the Resurrection.

What Korean Young People are Thinking

VICTOR W. PETERS

(Continued from the May number)

AS TO THE KOREAN young people's attitude toward religion in general, my previous remarks concerning the prevalence of atheism are to the point. There is a wave of anti-religion in the literature they read. In the group of 152 students already mentioned, who were asked to state their chief aversion, nine picked out *religion* as the outstanding object of their dislike; and when the question, "Is religion necessary?" was put to the same students, 36% answered "No."

To single out particular religions, I have never been able to rouse interest on the part of young people in the Heavenly Way sect (Chundokyo). They seem to think it not worth discussing. It is regarded as largely superstition, one of the young people's pet aversions. A young man in the north told me, "It has no purpose (사상). Their own people do not understand what they believe; they cannot explain it." Buddhism meets with the same indifference.

As to Christianity, of the thirteen thousand students in Seoul probably not more than three in a hundred are seen at church on Sunday. The general secretary of the Christian Endeavor Society tells me the opposition to Christianity increases markedly during the high school course; by the third year they are hard to reach. The reason he assigns for this is the influence of socialist students among their classmates. Others (referring to church schools only) say the reason is that the Christian propaganda is not such as to command the respect of students. They say the Bible teacher is often an old pastor who is unable to do anything else, he has no rights in the faculty meeting, his salary is a half or a quarter of that paid to other teachers. Students see this weak front that Christianity shows to them and soon become alienated.

Yet another reason may be the attitude of Christian students themselves. In the church schools the number of students who declare themselves Christians goes in waves; some years it is popular to deny the fact of church connection. The students feel a sort of mutual loyalty, and church members seem to be seized at times with a strange sense of *kamerad*; which prevents their operating as Christian forces in the group. Under these conditions it is evident that a group of twenty or thirty Christians in a school cannot accomplish what two or three socialists can. The socialists never forget their purpose. One young man, in telling me the number of Christians in a certain medical college added, "But that doesn't mean much. Some of those who say they are Christians do not live as well as some who say they are not."

Nevertheless, Christianity can find comfort also in the situation. Out of ninety-nine graduating from a church high school this spring, forty expressed their intention to receive baptism, whereas previously in classes of similar size there had been only ten or fewer. Out of twenty-two men graduating from a church college this year, eleven are planning to enter the ministry. A student organization in a church high school, which four or five years ago was organized through the activities of a Chundokyo student in opposition to the student Y.M.C.A., because non-Christians had no right to hold office in the latter, this year pledged to raise three thousand yen within three years for the building of a chapel for the school. In Japan some Korean working young men recently gave all their hard earned savings, amounting to fifty, a hundred, or a hundred & fifty yen, for building churches for their people. During the revival meetings in a church high school this past winter the doctrine of regeneration was em-

phasized, and the students gave it very serious consideration. They felt it was not a thing to be laughed at nor to be lightly professed.

Criticism of the Church comes from two sources: materialistic socialists and the Church's friends. The criticism of the former, furnished them by Karl Marx, that religion is an "opiate" is having its day, due to the influence of materialism and a rebound from the decadent Greek Church of old Russia; but there are signs that it will be only for a day. A more thoughtful attitude is becoming evident. Outside the opposition from atheistic quarters, the general criticism is directed rather against the present condition of the Church than the Church itself. As a high school student put it, "Like Luther, we are grieved at its shortcomings and abuses." Those who used to fling a glib "Nothing doing" to the Church, and those who held an unquestioning trust, alike have changed. However few may attend church and make profession, we must not forget that in the school mentioned above where the question, "Is religion necessary?" was asked, 64% answered "Yes."

I wish to give here a few representative criticisms heard within the last few months.

Dean of Theological Seminary: "The young people want more than oratory or philosophy from the pulpit; they crave a message of sincere, genuine, experimental religion. They want to know what the pastor has felt in his heart the past week, and not some stale testimony or book report. They are quick to detect insincerity and formalism."

Seminary student in chapel address: "A deep spirit of worship must pervade the whole church service, even to the Bible reading. This is impossible without a deep religious experience. The pastor's chief requisite is not to be a good speaker. This feeling is general among the young people."

Head of a medical school: "The students do not expect material benefits from the Church, but even spiritual benefits seem to be wanting. The church leaders need deeper

spirituality."

The gist of a seminary student's sermon on the text, "Ye are the salt of the earth," was that the salt had almost lost its savor.

A grade school teacher: "The reason the Church spread in the early days was because of the life of Paul and Peter and the rest. If they had lived like the church workers of today the Church would not be in all lands. The reason for the present halt is the desire for money and position."

First year theological student: "The greatest need of the Church is sacrificial living."

High school student in the Yellow Sea Province: "I go to church, but there is no pleasure in it. The preacher has nothing to offer but *ethics*. I want to know what Christianity is, but cannot find out. Tell me something about the *doctrines* of Christianity."

Farmer, age thirty-five, after attending a Bible institute: "The people are talking a lot about the miracles. They want to know if one's finger nails and all the scattered portions of the body will be gathered up at the resurrection."

A high school student: "We want a Church without sectional rivalries."

Another high school student: "There are too many parties in the Church."

Young business man: "Is there any likelihood of the Churches in America uniting into one body? Why shouldn't they? There is no reason for being divided. We should have one Christian Church in Korea."

Dean of a college: "If the Church dealt more with practical problems, the young people would like it."

A business young man to a preacher after the service: "I am so glad you preached a practical sermon tonight."

Another business man: "When the gospel was first preached here everyone said, 'If you believe you will go to heaven.' People shut their eyes and said, 'We will bear this life and wait for heaven.' They thought this world was evil and they should have nothing to do with it. If in the early days they had

preached activity, the Church would not have come to the standstill it has today. At first those who believed were largely old people who were not long for this world, and they just sat and waited for death."

Young grade school teacher : "The trouble with the Church is that we have not a working faith. Our religion now is a lip religion. We have taken a thing that had life in it and smothered it. Before I believed, I used to look at the preachers and church workers and feel there was a difference between their words and their lives. I knew nothing then about the history of Jesus or Paul or Peter; nothing but the Christians I saw."

High school student : "Many young people in the receptive period are discouraged in their faith by the lack of confidence in them shown by pastors and older church members."

A young business man : "The older people give us no chance to work in the church. They don't want us to take part."

High school student : "The young people like pastors who have studied in America, because as a rule they have more idea of helping the young people."

A young business man : "We never had a pastor like this one. Look at his library. He reads all the time, and knows so much. Everybody likes him. If he can only stay here a long time our church will certainly grow. It is not the same as it was even a year ago."

A young business man : "Many in the Church think if they only sit and pray God will heal their diseases. Many women, especially, have carried over into Christianity the old superstitions. They think of Christianity simply as a means of obtaining a blessing, of getting a son, of getting to heaven."

Gathering up the gist of these comments, we get a mosaic of the young people's ideal Church. We find it includes deep spirituality; doctrinal, and instructive preaching, dispelling doubts and superstitions; a united Church, no factions; practical living; freedom of expression.

4. Readjustment of Social Customs : As others before me have remarked, Old Korea is gone. But just what New Korea will turn out to be remains to be seen. The young people are addressing themselves to this question of readjustment with avidity, and their attitude forecasts in a general way the character of the New Korea. First, it will not be a glorified Old Korea. Nor will it be a wholesale imitation of the West. It will be something in between. A group of high school students were asked to write down their idea of a proper "style" of society; 15% said Korean style was good; 17% preferred "Western style," and 69% a "mixture" of all that is useful.

What is useful? There's the rub. Anything labelled "superstition" is scrapped, and some in their frenzy will throw away religion with it. Anything called 'old-fashioned' is doomed, and the best of Korean culture may suffer too. Extravagance is coming into disfavor also, and carrying with it some harmless elegancies we well might wish to save. Sometime the cult of the new reminds me of a garrulous auctioneer I watched in action once on a Pennsylvania farm. He dragged out ancient boxes of rusty nails and bolts and tools, and called one and all *new*. "Here's something absolutely new!" he would bellow; "that is, it's new to you."

"Western" and "new" are synonyms to Korea: A tuxedo at a wedding is "new," despite a history running back to the days of knights and ladies and duels. "*Eastern Light*" in a recent issue, expostulating at length on fads in dress, had this to say: "School girls discard the pretty silk ribbon on their braid and substitute a string, after the manner of Japanese girls, and think they are fashionable. Why dress like a fifty-year old *chongkak* (bachelor) or a Chinaman?" Just now Western things are popular because they are new to Korea; but the New Korea will not be Western, if the majority of present day youth decides.

In my sermons I often speak strongly against the extravagances of old-time wedd-

ing and funeral customs and find a hearty response among most of the people. Custom reform societies are being organized all over the country. Some of them have banned liquor at feasts, and one in the Pyengan Province, that I know of, went so far as to take away all headgear from the women in the name of economy. I protested at this, but all my suggestions were countered by a young man. The couplet:

"Be not the last to throw the old aside,
Nor yet the first by whom the new is tried."

expresses the attitude of the majority of Korean youth today.

In these pages I have touched upon several of the most obvious trends in the thought life of young Korea,—the passion for education, the socialistic attitude, the perplexity in morals and religion, and the desire for a new combination of customs,—and have found elements of good in each, which need only the sanctifying power of Christ to purify and clarify and direct them.

One final word about the psychological background of the Korean young people. One may mention several elements: self-pity, restlessness, jealousy, and hope. The young people almost universally feel there is no situation quite so black as theirs. "We pitiful people" is a phrase heard everywhere. Out of this grows a restlessness, a spirit of disobedience to authority and of mutual distrust and jealousy, which is death to cooperation. The frequent school strikes are one manifestation of this spirit, and student body government has not been successful for the same reason. They ask about one who assumes leadership, "How come? Is he better than I?" and proceed to undermine his influence. They have not learned to give and take and to obey. Yet, paradoxically, there is a deep longing for a leader. One cannot but hope a wise and Christ-like man of the hour may soon be raised up who will gather together these discordant, restless integers into a focus upon the great Leader who has often before called to young men, "Come, follow me!" and forsaking they arose and followed Him,

Notes and Personals

Northern Presbyterian Mission :

Births

To Rev. and Mrs. C. S. Hoffman, a daughter, Claire, on May 11th at Syenchun.

To Rev. and Mrs. F. Kinsler a daughter, Dorothy, on May 23rd, at Pyengyang.

Marriage

The Rev. F. S. Miller and Miss M. L. Dean were married in Seoul on May 17.

Southern Presbyterian Mission :

Death

The Rev. R. T. Coit, D. D. late of Soonchun, died in the United States on May 12th after a long illness.

Southern Methodist Mission :

Birth

To Mr. and Mrs. G. C. Speidel a son, Gerald Corwin Jnr, on May 6th, at Seoul.

Left on furlough

Miss B. Oliver from Wonsan.

Miss N. Dyer from Songdo.

United Church of Canada Mission :

Left on furlough

Miss A. Sandell from Hamheung.

Joan Davidson, the daughter of Mr. and Mrs. W. Davidson of Seoul, left for school in England with Miss Oliver of Wonsan.

The Rev. and Mrs. John Thomas, who were members of the Oriental Missionary Society for some years in Korea, and who have been living in America for twelve years have returned to Korea on a visit to their daughter, Mary, who is a member of the United Church of Canada Mission.

The Nurses Association

The tenth annual meeting of the Nurses Association of Korea was held in Songdo May 10-13. The reports from Hospitals, Nurses' Training Schools and the Public Health Organizations show marked progress in the past year in spite of the financial depression.

The most outstanding event of the convention was the programme rendered in the North Ward Church in Celebration of Florence Nightingale's birthday. The nurses appeared in uniform. A great impression was made upon the audience of more than eight hundred.

The Nurses Association put itself on record as favoring the union of East Gate and Severance Hospitals, recognizing the present need of better obstetrical and midwifery training for nurses and looking forward to the day when such a union may prove a most valuable asset toward their obtaining a university training.

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